On the Supposed Splitting of the Moon

A Concise yet Exhaustive Treatise

Sheikh Milos

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Preface

This text is an academic based and critical response to false information spread by Muslims on the internet, whether intentionally or unintentionally. Popular online figures such as Sheikh Uthman ibn Farooq and others online often use these proofs as justification of the moon splitting.

For many who have never encountered these proofs, it may be quite convincing. But small amounts of background research dismantles the evidence put forward by the so-called dawah experts. For their evidence, the methodology is often flawed and sources simply are not cited out of ignorance or purposeful fraudulence.

The sources of the supposed proofs in this text vary widely, mostly from *The Splitting of The Moon* by Er. Shoaib Mohhamad. I commend Mohhamad for his attempt at compiling a comprehensive list of evidence for the splitting of the moon, his book is the only of its kind I could find in english. It seems to be a compilation of all of the evidence I have personally encountered on the internet, and it seems to be where other Muslim websites and videos get their evidence from.

Near the end of the composition of this text, a youtuber by the name of Ibn Empty released a video titled *It Never Split*. I suggest watching it because he sifts thoroughly through the hadiths concerning the moon splitting and their contradictions, inconsistencies, and errors. This text does not concern itself with the hadiths on the subject too much.

This book has been organized in a manner of sections and subsections for easy and efficient citation of the text. Following the standard of ISO 2145, please use the section sign (§) when citing, Example: Sheikh Milos. 2025. *On the Supposed Splitting of the Moon: A Concise yet Exhaustive Treatise*, § 3.1.8.

1 Introduction

1.1 One of the many claims made by Islam is the idea that the moon split in half, being one of the miracles attributed to prophet Mohhamad through the power of Allah. More specifically:

> The moon was split (into two pieces) while we were with the Prophet (ﷺ) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain. (Sahih al-bukhari 3869)[1]

1.2 This is further supported by an ambiguous excerpt from the Quran,

> “The Hour has drawn near and the moon was split ˹in two˺. Yet, whenever they see a sign, they turn away, saying, ‘Same old magic!’” (The Clear Quran, 54:1-2)

1.3 This passage has been long debated, with many interpretations.[2] The use of “The Hour” (ٱقۡتَرَبَتِ ٱلسَّاعَةُ) has led some to interpret this as a future event on the day of judgement.[3] Nevertheless the majority opinion is that it is describing both a miracle of Muhhamad in the past and a future sign of the day of judgement.

1.4 In recent times, Muslims have sought out evidence for this miracle, whether it be empirical scientific evidence or historical evidence. But as this text will later show, the evidence is insufficient and of poor quality.

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[1] There are plenty more hadiths of the moon splitting in the Kutub al Sittah.
[2] Malik Ghulam Farid, *The Holy Qur’an: Arabic Text with English Translation and Short Commentary*, 2016, 1076.
[3] *The Qur’an* (Oxford University Press, 2004), *a* footnote on 54:1.

2 Early Muslim Sources

2.1 Apart from the Quran, the moon splitting isn't found in many early Muslim texts; even though it is one of Mohhamads only miracles. Below is a list of early Muslim texts that the tradition is not found in.[4]

Name:	Author:	Date:
Al Sirah al Nabawiyyah	Ibn Ishaq Ibn Hisham	8th century (Ibn Ishaq) 9th century (Ibn Hisham)
Muttwa Malik	Malik ibn Anas	8th century
Kitab al Sulaym ibn Qays	Sulaym ibn Qays *Pseudopsigrapihcal	8th century *Later additions
Kitab al maghazi	Musa ibn Uqba	8th century
Sahifat Hammam ibn Munabbih	Hammam ibn Munabbih *Possibly Pseudepigraphical	8th century *Authenticity contested
Musnad Ahmad ibn Hanbal (Sahifa Sadiqa) *Said to be contained in Musnad Ahmad	Ahmad ibn Hanbal (Abd Allah ibn Amir ibn al-As) *Traditional	9th century (7th century) *Traditional
Musnad Zayd ibn Ali	Zayd ibn Ali *Possibly Pseudepigraphical	8th century *Traditional

2.2 Even in some later texts such as Abd al-Razzaq's Musannaf, the tradition is omitted and Surah 54 actually was revealed after a lunar eclipse.[5] [6]

2.3 Aside from this, not one 7-8th century non Muslim text or inscription attests to this miracle ever happening or being in the Islamic tradition. From this it would be safe to conclude that the tradition itself originates in the late 8th to early 9th century.

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[4] Note that this list is partial, due to scholarly resources (in English) being slim or their recent rediscovery. This list is based on English translations available.

[5] Musannaf Abd al-Razzaq, Volume 3 Page 104 Hadith Number 4941.

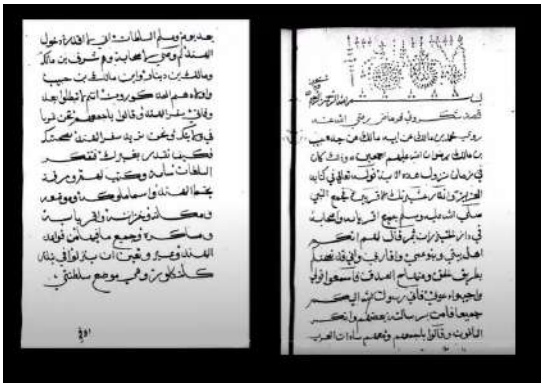
[6] وقال الحافظ أبو القاسم الطبراني: حدثنا أحمد بن عمرو الرزاز، حدثنا محمد بن يحيى القطعي، حدثنا محمد بن بكر، حدثنا ابن جريج، عن عمرو بن دينار، عن عكرمة، عن ابن عباس قال: إكسف القمر على عهد رسول الله ﷺ فقالوا: سحر القمر فنزلت: { اقتربت الساعة وانشق القمر وإن يروا آية يعرضوا ويقولوا هذا سحر مستمر

3 Main Proofs:

3.1 Indian King Fable

3.1.1 One of the most popular proofs of the moon splitting is the tradition of king Cheraman Perumal. The tradition is about the king of Kerala in India, who witnessed the moon splitting. In some variants he meets muslim traders and goes to meet Mohhamad, while in others he has a dream about Mohhamad and travels to meet him. He converts and he either dies on his way home or reaches India then dies.[7]

3.1.2 Variants aside, the tradition is found as a recension in many works such as Zayn al Din al Mabari's works and later texts from European travelers. But they're all textuality dependent on Qissat Shakarwati Farmad, which is where the tradition is originally written.[8]



3.1.3 Qissat Shakawati Farmad is preserved in a 18th century manuscript housed in the British library, the old citation was Arabic, 2807, 152-173. The current citation is .I.O Islamic 2807, 81-104 verso.

3.1.4 But the whole narrative contains many problems, with anachronisms and inaccuracies that allow us to date the tradition.

Figure 1: Alleged photo of the Qissat.

3.1.5 The character of Cheraman Perumal is ambiguous. With his name meaning "the great lord of the Cheras", an attestation to his dynasty and not a personal name.[9] Alongside the fact that Cheraman Perumal is claimed to be Hindu,[10] [11] Christian, Jain, and Buddhist[12] in other traditions, as well as him being placed in vastly different time periods ranging from the 4th century[13] to the

[7] There are also variations in how he dies, whether by drowning or sickness.
[8] Friedmann, Y. *Israel Oriental Studies*. Vol. V, 1975, 239.
[9] Sebastian R. Prange, *Monsoon Islam: Trade and Faith on the Medieval Malabar Coast*, 2018, 95.
[10] *Cochin State Manual* suggests that it is most likely that he was a Buddhist P.C Alexander suggests he was hindu.
[11] Considered a Shaiva saint by some, see Prange, *Monsoon Islam: Trade and Faith on the Medieval Malabar Coast*, 2018, 104. and P. K. S. Raja, *Mediaeval Kerala*, 1966, 6. and Pāratiyār, *The Grand Epic of Saivism*, 1970.
[12] Padinjarethalakal Cherian Alexander, *Buddhism in Kerala*, 1949, 43.
[13] P. Shungoonny Menon, *History of Travancore From the Earliest Times* (Asian Educational Services, 1998), 38.

15th century.[14] As the Chera dynasty of antiquity and the Cheraman Perumal dynasty of medieval times conveniently avoid the time of Muhhamad.[15] [16] [17] [18] With the medieval Cheraman Perumal dynasty historically beginning in the 9th century.[19]

3.1.6 It should also be noted that a plethora of Arab travelers attested to the area being devoid of Islam. With one named Suliman (c. 850) remarking, "that in Malabar he did not know of any one of either nation (Chinese or Indian) that had embraced Mohammedanism or spoken Arabic."[20] With other later travelers of the area also not attesting to the tradition or widespread presence of Islam.[21] [22] Even Muslim historians rejected this tradition as, "having little truth to it."[23]

3.1.7 Although the main dating point of the text comes from the anachronisms present in it. With the text referencing Medina, but during the time the narrative in the text took place in Medina was called Yathrib.[24] The Mosques listed in the Qissat only became major trade centers for muslims in the 12th century and onwards,[25] as well as the mosque at Madayi dating to 1124-5.[26]

3.1.8 From these points, historians have unanimously rejected the idea of this legend being history.[27] [28] [29] [30] With Sebastian R. Prange dating the original tradition found in the Qissat to the 12-13th century,[31] putting to rest the veracity of this "evidence".

Figure 2: A painting of Cheraman Perumal

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[14] Friedmann, Y. *Israel Oriental Studies*. Vol. V, 233-234.
[15] Wikipedia contributors, "Chera Perumals of Makotai," Wikipedia, April 2, 2025, https://en.wikipedia.org/wiki/Chera_Perumals_of_Makotai#Chera_Perumal_epigraphic_records.
[16] Wikipedia contributors, "Chera Dynasty," Wikipedia, May 13, 2025, https://en.wikipedia.org/wiki/Chera_dynasty.
[17] Prange, *Monsoon Islam: Trade and Faith on the Medieval Malabar Coast*, 94-95.
[18] Raja, *Mediaeval Kerala*, 7.
[19] Ibid
[20] Alexander, *Buddhism in Kerala*, 46.
[21] Ibid, 46-47.
[22] Raja, *Mediaeval Kerala*, 7.
[23] Zain-Ad-Dīn Ibn-ʿAbd-Al-ʿAzīz Ibn-Zain-Ad-Dīn Al- Malībārī, *Tohfut-ul-mujahideen, an Historical Work in the Arabic Language*, 1833, 39.
[24] Prange, *Monsoon Islam: Trade and Faith on the Medieval Malabar Coast*, 96.
[25] Ibid, 98.
[26] Ibid, 100.
[27] Cochin Superintendent of Census Operations, C. Achyuta Menon Of Census, and Si. Pi Acyutamēnōn, *The Cochin State Manual*, 1911, 227.
[28] Alexander, *Buddhism in Kerala*, 45.
[29] Friedmann, Y. *Israel Oriental Studies*. Vol. V, 234.
[30] Murray Thurston Titus, *The Religious Quest of India: Indian Islam : a Religious History of Islam in India*, 1930, 38-39.
[31] Prange, *Monsoon Islam: Trade and Faith on the Medieval Malabar Coast*, 107-108.

3.2 NASA Photos

> "*No current scientific evidence reports that the Moon was split into two (or more) parts and then reassembled at any point in the past*." - Brad Bailey, NLSI staff scientist[32]

3.2.1 If one has been researching this topic a frequent evidence is alleged physical evidence from the moon, suggesting that the moon has split.

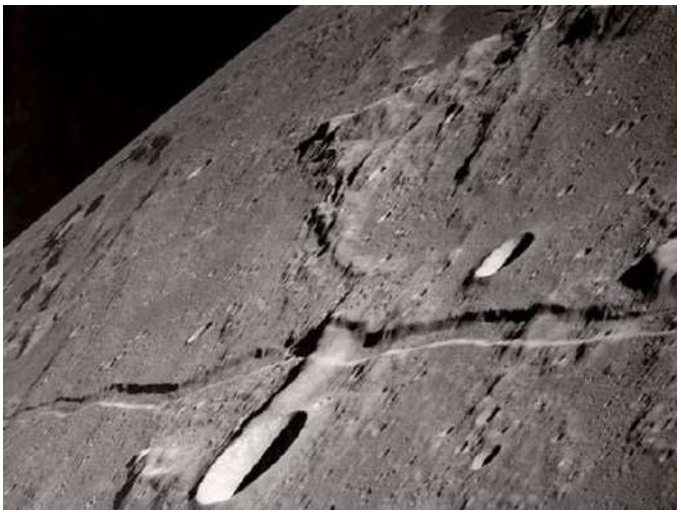
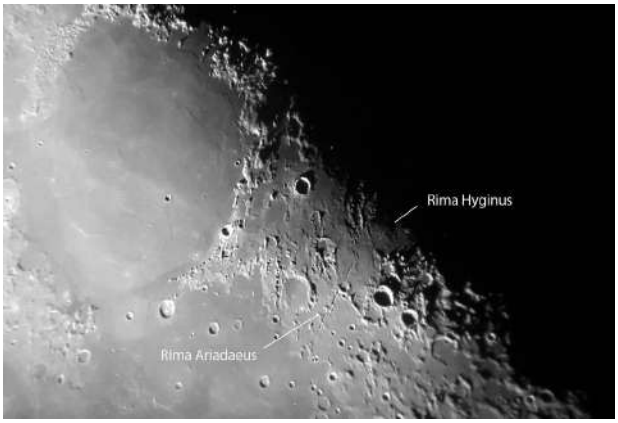


Figure 3: Popular photo of Rima Ariadaues used by Muslims.[35]

3.2.2 The photo is in fact very real, the name of the rille is Rima Ariadaeus, it only measures about 300 km in length,[33] not quite the entire circumference of the moon (~10,000 km).[34] In fact, none of the lunar rilles extend the distance to even closely resemble the moon being split in half.

3.2.3 Figure 4 reveals the size of Rima Ariadaeus in context, showing that it does not extend a large amount of the moon's circumference.



3.2.4 Many try to deny it, by creating fictitious "scientific" papers, but they often fall under the God of the Gaps fallacy.[36] Simply, scientists have competing theories on why the rilles exist, but it's clear it is not the product of the moon splitting.[37]

Figure 4: Rima Ariadeus in perspective.

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[32] "Evidence of the Moon Having Been Split in Two | Solar System Exploration Research Virtual Institute," n.d., https://web.archive.org/web/20140419014134/https://sservi.nasa.gov/?question=evidence-moon-having-been-split-two.
[33] "Wayback Machine," n.d., https://web.archive.org/web/20160304075802/http://www.nasa.gov/mission_pages/LRO/multimedia/lroimages/lroc_20090928_ariadaeus.html.
[34] "The Moon | Natural History Museum," n.d., https://www.nhm.ac.uk/discover/factfile-the-moon.html.
[35] "APOD: 2002 October 29 - a Lunar Rille," n.d., https://apod.nasa.gov/apod/ap021029.html.
[36] Another example is birds flying, thought to be a miracle of Allah before lift was discovered (Quran 16:79).
[37] See the quote at the beginning of § 3.2 and footnote 32

3.2.5 Aside from this photograph, the only other piece of evidence pertaining to current science[38] is an alleged broadcast hosted by James Burke, in which three American scientists claimed that there is substantial evidence on the Moon suggesting it once split apart. It is said by Zaghloul El-Naggar that David Musa Pidcock, the founder of the Islamic Party of Britain, saw this broadcast and converted to islam in 1978.[39]

3.2.6 Many problems immediately arise from this story, according to David's own words he converted to islam on a trip to Saudi Arabia in 1975. In Saudi Arabia he performed prayer and fasting, eventually meeting a fellow named Dawud Yang who gave him a copy of The Gospel of Barnabas and The Protocols of the Elders of Zion; from this he converted to islam.[40]

3.2.7 From extensive research, it has been found that no such broadcast ever existed.[41] The scientists are not listed nor the specific broadcast, attesting to its forged status. Not to mention the entire backstory of Pidcock made by El-Naggar is forged, as previously displayed.

3.2.8 There are also other variants of this story, where it is two American Scientists instead of three. Just as the former, it is fictitious and does not exist. Pitcock himself allegedly knew about these legends and commented “Oh, it’s up to three now?” according to Gregory Waleed Kavalec.[42]

Figure 5: David Musa Pidcock.[43]

[38] Some use Saturn's moon Iapetus as evidence, but it did not split and the phenomenon is explained by its rotation.
[39] Zaghlul Raghib Muhammad Najjar, *Treasures in the Sunnah: A Scientific Approach*, (2004), 41-43.
[40] Aparat, “My Journey to Islam: David Musa Pidcock,” January 19, 2014, https://www.youtube.com/watch?v=sIGl4SAzWSU.
[41] James Burke Video About Exploring the Moon? - collectSPACE: Messages, n.d., http://www.collectspace.com/ubb/Forum9/HTML/002727.html.
[42] “RE: [IslamCity] Splitting of the Moon, an Amazing Story and Another Important Story of Mass Murderers Mr. Kavalec,” n.d., https://www.mail-archive.com/islamcity@yahoogroups.com/msg02010.html.
[43] Rizki Ilahi Corporation, “David Musa Pidcock: The Leader of ‘Islamic Party of Britain,’” n.d., https://islam-dan-sains.blogspot.com/2012/07/david-musa-pidcock-leadder-of-islamic.html.

3.3 Mayan Codex (Madrid Codex)

3.3.1 Another popular piece of evidence is an illustration from the Madrid codex, depicting a monkey/rabbit with a face that seems to be divided by a black line. The codex is from the post classical Mayan era, dated between 1200-1450 AD[44] making it not even close to being a contemporary account, assuming it is depicting the moon splitting.[45]

3.3.2 But here is the problem, the depiction doesn't exist in the Madrid Codex, it is actually from a vase.[46] The proper citation of the "proof" is Kerr Number: 1208 (K1208).[47]

Figure 6: Cropped photo of K1208 used by Muslims.

3.3.3 This is a fairly common scene, it's called an underworld procession. Usually with deer, monkeys, and jaguars (with water lillies).[48] All of these except the deer can be found in figure 15.

3.3.4 The figure in question is drumming a jaguar skin drum followed by a jaguar and monkey, with water lily iconographic elements. The majority opinion is that it is a rabbit, with the rabbit being frequently associated with the moon.[49] Although the rabbit has various symbolism in Mayan iconography, such as association with fertility, abundance and the patron of scribes.[50] With some challenging the moon connection.[51] And is also often seen with the God of Maize.

3.3.6 The Muslim idea is that because the rabbit is sometimes associated with the moon, and the rabbit on this vase has an unusual facial mark, the moon split in half. A weak correlation. There are 2 things to consider, is this what the vase is depicting and was it possible for the Mayans to depict this.

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[44] Christopher Pool and Barry Kidder, "The Madrid Codex (Tro-Cortesianus Codex), Pp. 50-51," UKnowledge, n.d., https://uknowledge.uky.edu/world_mexico_codices/4/.
[45] The claims by the Maya Lords website are fringe, with the glyph presented as the moon not relating to the moon and with no 7th century date being found in the text. Being unsupported by actual Mayan scholarship.
[46] This clearly shows the sloppy work Muslims apologists have done.
[47] "MayaVase Results," n.d., https://research.mayavase.com/kerrmaya_list.php?_allSearch=monkey&hold_search=&vase_number=&date_added=&ms_number=&site=&x=0&y=0.
[48] Jacinto Quirarte, "8 the Representation of Underworld Processions in Maya Vase Painting: An Iconographic Study," in *University of Texas Press eBooks*, 1979, 116.
[49] Michael D. Coe, *Old Gods and Young Heroes: The Pearlman Collection of Maya Ceramics*, 1982, 28.
[50] Montejo, "The Rabbit and the Goat: A Trickster's Tale of Transnational Migration of Mayas to the United States of America (El Norte).", 27.
[51] J. Eric S. Thompson, *Maya Hieroglyphic Writing,* 1950, 232.

3.3.6 The Rabbits most commonly found in the region of the Mayans are the Eastern Cottontail (*Sylvilagus floridanus*), the Central American Tapeti/Gabbi's Cottontail (*Sylvilagus gabbi*), and the Common Tapeti (*Sylvilagus brasiliensis*).

3.3.7 As Figures 7-12 show, these species naturally have a line down their face with a white edge; which is seen on K1208. It is possible (since rabbits are fast creatures and they were not domesticated widely in the Americas) that the artist went off of brief encounters with rabbits or individual rabbits they had seen. Or simply the artist was unfamiliar with drawing figures facing forward.

Figure 7: Black-tailed Jackrabbit (not commonly found in the area of the Mayans but trade could have exposed them).

Figure 8: Eastern Cottontail.

Figure 9: Common Tapeti.

Figure 10: Eastern Cottontail.

Figure 11: Gabbi's Cottontail.

Figure 12: Gabbi's Cottontail.

3.3.8 To answer the question “was it possible for the Mayans to depict this”, we look at a popular harmonization by Mulims to explain the lack of evidence. Many have put forward the fact that not the entire world could have seen it because of timezones. As we can see in Figure 13, it was day time for the Mayans when the moon split, firmly putting this “evidence” to rest.

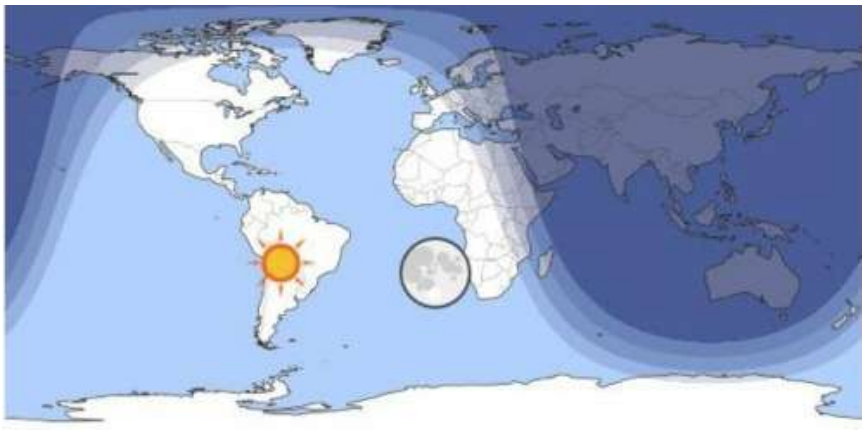

Figure 13: World map showing light coverage at the time of the moon splitting (many variants exist but it's agreed that it happened around dusk during this time of the year).[52]

Figure 14: Photo of K108 before restoration

Figure 15: Complete rollout[53] photograph of K1208

[52] “Did Muhammad split the Moon in two?,” Quora, n.d., https://qr.ae/pAnQKP.
[53] Justin Kerr is the inventor of rollout photography.

4 Other Proofs:

4.1 Canterbury Monks

4.1.1 It is said that 5 monks witnessed the moon splitting in 1178, these 5 monks reported it to the chronicler of the monastery for recording. The chronicler named Gervase wrote the following about the event,

> The upper horn [of the moon] split in two. From the midpoint of the division a flaming torch sprang up, spewing out, over a considerable distance, fire, hot coals and sparks. Meanwhile the body of the Moon which was below writhed, as it were in anxiety, and to put it in the words of those who reported it to me and saw it with their own eyes, the Moon throbbed like a wounded snake. Afterwards it resumed its proper state. This phenomenon was repeated a dozen times or more, the flame assuming various twisting shapes at random and then returning to normal. Then, after these transformations, the Moon from horn to horn, that is along its whole length, took on a blackish appearance. (Chronicle of June 18th 1178, *The Chronicle,* Gervase of Canterbury)

4.1.2 Modern history and science believes they witnessed the formation of a crater on the moon,[54] this is clearly the case due to the description given. And the chronicle makes it very clear that this was not a past event but in the current of June 18th 1178.

4.1.3 Not to mention the fact that the descriptions do not match up. All that is provided in the canonical islamic tradition is that the moon split visibly and one half "went towards the mountain."

4.2 Biblical Reference

4.2.1 Some Muslims use the Bible as evidence to the moon splitting, even though the book referenced was composed over 1,000 years before the moon supposedly split.[55]

> Then the moon shall be confounded, and the sun ashamed, (Isaiah 24:23a KJV)

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[54] "Monks May Witness the Moon 'Split in Two,'" n.d., https://education.nationalgeographic.org/resource/monks-may-witness-moon-split-two/.
[55] Steven L. McKenzie and Matt Patrick Graham, *The Hebrew Bible Today: An Introduction to Critical Issues* (Westminster John Knox Press, 1998), 74-76.

4.2.2 But why would Isaiah even matter to a Muslim? Because according to the Quran and hadith only[56] the torah, psalms, and gospels are revealed books,[57] leaving the book of Isaiah out of the picture.

4.2.3 And it's no doubt that confounded and split in half are two very different things,[58] but that does not even matter; for the "historical proof" predates the event.

4.3 Hindu Texts

4.3.1 Similar to the evidence from the bible, except it doesn't exist. They reference the Kalki Purana and the Bhavishya Purana, saying that in the Kalki Purana that Kalki splits the moon and in the Bhavishya Purana that Muhhamad says to Raja Bhoja. But none mention the moon splitting.

4.3.2 They must have got confused about the story of Shiva and the moon god where the moon becomes a crescent and adorns Shiva in the Kalki Purana.

4.3.3 But in the Bhavishya Purana Raja Bhoja himself says Mohhamad is wicked, then proceeds to turn him into ash for insulting his Hindu God.[59] Not to mention Raja Bhoja lived in the 11th century and the Bhavishya Purana is not 4,000 years old.

4.4 Moon Cakes

4.4.1 It is said by some Muslim sources that mooncakes from Chinese culture are split in half before being eaten. This is not real evidence for the moon splitting, for the way food is divided does not mean that a celestial body was divided in the same manner.

4.4.2 Not to mention this practice is not attested to, with only Muslim sources in reference to the moon splitting attesting to this practice. In actuality mooncakes are usually cut into quarters or smaller pieces to share with friends and family.

4.4.3 Some muslim sources go as far as to say that the mooncakes and the Mid-autumn festival started because of the splitting of the moon. But this has never been a part of Chinese mythology or history, not to mention both predate Islam.

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[56] This is a generalization, because the scrolls of Abraham are not notable enough to be mentioned.
[57] Zarairfan, "The Four Revealed Books in Islam - the Books of Allah - Islamic Articles," Islamic Articles, May 9, 2019, https://www.quranreading.com/blog/the-four-revealed-books-in-islam-the-books-of-allah/.
[58] "Confounded," in *Merriam-Webster Dictionary*, n.d., https://www.merriam-webster.com/dictionary/confounded.
[59] Vedavyasa, *Bhavishya Purana*, 7.

4.5 Persian Manuscript Illumination

4.5.1 Another supposed evidence of the moon splitting is this artwork from a Persian miniature, a truly beautiful illustration.

4.5.2 But the art clearly contains anachronisms, such as flame halos. Which were used after the 14th century, when east asian art influences came onto persian art.[60] This type of halo can be seen on Mohhamad in figure 16.

4.5.3 This particular piece of art is from the late 1500s, currently housed in the Saxon State Library.[61] If you do not see a problem with this "proof" then I would be shocked; for this painting was made some 900+ years after the event supposedly took place.

Figure 16: Persian Miniature of Mohhamad splitting the moon.[62]

4.5.4 The equivalent of this would be using the illumination in Figure 17 out of Benedictional of St Æthelwold (dated to 963-984 AD)[63] as a proof that Jesus Christ ascended to heaven.

Figure 17: Jesus ascending to heaven.[64]

[60] Michael Barry, *Figurative Art in Medieval Islam: And the Riddle of Bihzad of Herat (1465-1535)* (Rizzoli Publications, 2005).
[61] "Online Exhibition - Dresden: Treasures From the Saxon State Library | Exhibitions - Library of Congress," n.d., https://www.loc.gov/exhibits/dres/dres1.html#obj182.
[62] "Online Exhibition - Dresden: Treasures From the Saxon State Library | Exhibitions - Library of Congress."
[63] "'More Unique Than Most': The Benedictional of St Æthelwold," Medieval Manuscripts Blog, n.d., https://blogs.bl.uk/digitisedmanuscripts/2014/02/more-unique-than-most-the-benedictional-of-st-%C3%A6thelwold.html.
[64] Add MS 49598, f. 64v

5 Miscellaneous and Forged Proofs

5.1 Previously Mentioned Forged Proofs

5.1.1 Many of the previously mentioned proofs fall under the category of ‘Forged Proofs’ such as the moon cakes and Hindu texts.

5.1.2 These are instances of Muslims are lying to create a proof to support the splitting of the moon. This is most likely done because of the lack of evidence to support the splitting of the moon, creating new evidence hoping that no one will dig deeper into it. This is the reason almost all of these proofs are uncited, because they don’t exist.

5.1.3 As you can see from the Mayan “Codex” which we know is actually a vase, they will spread these proofs carelessly without actually researching it. With the actual argument from the codex having no truth to it.[65]

5.2 Proofs Not Worth Regarding

5.2.1 Coming from the now defunct Maya lords website, a large sweeping of the calendar in Egypt and China in the 7th century. Hilariously, the reference for it is actually talking about the 8th century BC, under the rule of Osorkon II of the Libyan Dynasty.[66] but even the author of the original text makes a mistake. Because Osorkon II was not a part of the Libyan Dynasty.[67]

5.2.2 Some also point to the same book saying that the Indian, Babylonian, Assyrian, and Persian calendar also had this “broad sweeping”, but the book itself says that this was in the pre-christian era.[68] Not to mention Babylon and Assyria did not exist in the 7th century AD. And the “Persian” calendar often used by Muslims as a proof which starts in 622 AD is the solar hijri calendar, a Muslim calendar. But the traditional narrative is that the moon split multiple years before the hijra.

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[65] See footnote 45
[66] Immanuel Velikovsky, *Worlds in Collision* (Paradigma Limited, 2009), 355.
[67] “King Osorkon II,” n.d., https://www.ucl.ac.uk/museums-static/digitalegypt//chronology/osorkonii.html.
[68] Velikovsky, *Worlds in Collision*, 332.

5.2.2 It has also been said that King Sun Wukong of China witnessed the moon split. But Sun Wukong was not an actual King of China, he is a monkey man hybrid and is a myth.[69] Maya lords also presents the meaning of Sun Wukong as “dog-of-the-old-moon” but this isn’t attested to. Instead the proper meaning of Sun Wukong is “Monkey Awakened to Emptiness”[70] and in actuality the composer of his name avoided using moon.[71]

5.2.3 Some say there was a building in China which had an inscription recording the moon splitting in two on the day it happened in Islamic tradition. The reference is “There was an article published by one Western Magazine, and which was translated by an Arab magazine called *Journal of Arab Man*, published in Constantinople.”[72] And as to be expected the original article isn’t properly cited and is vague, thus it most likely does not exist.

5.2.4 Baba Ratan is another Indian who supposedly saw the moon split in half. But he is not a historical figure and is clearly mythicized. He reportedly lived to be 700 years old,[73] and the first reference of him comes from the 12th century.[74]

5.2.5 Apart from these, there are potentially tens of more bread crumb evidence theories. But if you encounter these remember, that they are not based on actual historical or scientific evidence. Lacking sources for the information.

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[69] Meir Shahar, *The Shaolin Monastery: History, Religion, and the Chinese Martial Arts* (University of Hawaii Press, 2008), 92-94.
[70] “Sun Wukong – Mythopedia,” Mythopedia, n.d., https://mythopedia.com/topics/sun-wukong.
[71] Jiaxin Liu, “An Etymological and Controversial Examination of Sun Wukong in Journey to the West,” *Journal of Language, Culture and Education.* 1, no. 1 (August 31, 2024): 39–44, https://doi.org/10.70267/cycxgp89.
[72] Mohammad Redha, *The Messenger of Allah Mohammad*, trans. Mahmoud Salami (Dar Al Kotob Al ilmiyah, 1999), https://islamicbulletin.org/en/ebooks/prophet/mohammad_redha.pdf, 510.
[73] N. Hanif, *Biographical Encyclopaedia of Sufis: South Asia* (Sarup & Sons, 2000), 328.
[74] Yoginder Sikand, *Sacred Spaces: Exploring Traditions of Shared Faith in India* (Penguin Books India, 2003), 197-213.

6 Conclusion

6.1 For such a large event the corpus of evidence is very weak, what can one conclude from this? A rational human would conclude that this event simply did not take place in history. With every single piece of evidence being in error or simply too far removed from the date to be considered effective, and are a product of forging evidence to support the hadiths (which themselves are a later invention).[75]

6.2 Similar to how hadiths assert that the sun stood still,[76] These huge cosmological events simply lack sufficient evidence for their historicity and existence. As a testament against the veracity of hadith and the Islamic religion that stems from it.[77] If these events really did take place surely the plethora of civilizations that studied and observed the cosmos would see it. As even the Romans recorded a lunar eclipse in 622[78] lining up perfectly with NASA's lunar eclipse calendar.[79]

6.3 With all the "decent evidence" thoroughly refuted, we can observe that the claim that the moon split is simply unsupported by evidence. With the lack of evidence[80] attesting to the fact that it simply did not happen. As we can see throughout their arguments, they apply erroneous methodologies and fringe theories; unsupported by evidence and scholarship. From this it is safe to conclude that throughout history the moon has always stayed intact.

[75] Established briefly in § 2, for more information see Ibn Empty's video *It Never Split.*
[76] Sahih Muslim 1747 & Sahih al Bukhari 3124
[77] The Islam that stems from hadith, tafsir, and seerah; more developed than Islam in the 7th century.
[78] Theophanes, *The Chronicle of Theophanes Confessor: Byzantine and Near Eastern History, AD 284-813*, 1997, 437-438.
[79] "Catalog of Lunar Eclipses: 0601 to 0700," n.d., https://eclipse.gsfc.nasa.gov/LEcat5/LE0601-0700.html.
[80] Although this could be considered an argument from silence, the scale of the event makes the silence significant.

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